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CHRISTMAS
1916

THE MESSENGER

Christmas Number
1916

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THE
MESSENGER

VOL. III

CHRISTMAS, A. D. 1916

NO. 6



St. Peter's Church

STOVALL, N. C.

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The Messenger

VOL. III.

CHRISTMAS, 1916

NO. 6.

KALENDAR FOR DECEMBER

- 25. Feast of the Holy Nativity.
- 26. St. Stephen's Day.
- 27. St. John the Evangelist's Day.
- 28. Holy Innocents' Day.
- 31. Sunday after Christmas.



COLLECTS

ALMIGHTY GOD, Who hast given us Thy only-begotten Son to take our nature upon Him, and at this time to be born of a pure Virgin; Grant that we being regenerate, and made Thy children by adoption and grace, may daily be renewed by Thy Holy Spirit; through the same our Lord Jesus Christ, Who liveth and reigneth with Thee and the same Spirit, ever, one GOD, world without end. Amen.

O GOD, Who makest us glad with the yearly remembrance of the birth of Thine only Son, Jesus Christ; Grant that as we joyfully receive Him for our Redeemer, so we may with sure confidence behold Him when He shall come to be our Judge, Who liveth and reigneth with Thee and the Holy Ghost, one GOD, world without end. Amen.



The Rector and Mrs. Taylor wish you a very happy Christmas-tide. May the peace of GOD and the Good-will of this Holy Season abide in your hearts and minds. Let us in our happiness not crowd out the thought of the day and may we make ourselves happier by making others happy in His Name. Please make a special effort to receive the Blessed Sacrament of the Holy Communion Christmas Day or during the octave of Christmas.

FROM THE REGISTERS

Married

Joseph Allsbrook and Lucie Peoples, Holy Trinity.

Buried

Rebecca Bree love Royster, Bullock, N. C.



AN EXPLANATION

As the cost of printing the Christmas number of THE MESSENGER exceeds the receipts, we are due from our advertisers, we are asking five cents a copy for this issue.



A BRIEF HISTORY OF ST. JOHN'S CHURCH, WILLIAMSBORO, N. C.

By Nathaniel D. Boyd, Senior Warden

Some time since, "The Southern Churchman" gave some very interesting data in connection with some of the old, historic Churches of the South. The Church of St. John, at Williamsboro, in old Granville County, N. C., was not one of these, and surmising—perhaps the necessary data were not then in hand—I venture to supply a few facts that can scarcely fail to be of interest to Churchmen generally, and to Churchmen of the Diocese of North Carolina in particular:

In the first place, I may state that St. John's was founded in 1767, four years after the Peace of Paris, and only two years after the passage of the hateful Stamp Act. It is the oldest Parish Church in the present Diocese of North Carolina, and the third oldest in the State. It was the home Church of the Right Rev. John S. Ravenscroft, the first Bishop of the Diocese, and in the Vestry Room still stands

the chair which the Bishop used when there. One of its arms is widened to form a fair sized table, beneath which is a small drawer, with compartments for pens, pencils and sermon paper. The old high-backed pews and the three-decker pulpit remained in use until about the year 1870.

It may prove interesting to many to know that Williamsboro lay in the direct line of march of Lord Cornwallis' troops from Guildford Court House to Yorktown, where he surrendered. While passing through Williamsboro, the troops of Cornwallis halted, and some of them bivouacked in St. John's Church. To this day a burnt spot in the floor of the gallery is pointed out as the result of their carelessness with fire. It is said that they used the oldest of the records as fuel. Williamsboro came very near being selected as the site for the State University, missing the election by only two votes. Had it been selected, there is very good ground for supposing that St. John's Church might now be a Cathedral.

The old gallery, in which, in antebellum times, the slaves used to sit when attending their masters and mistresses to Church, is still in an excellent state of preservation; and the graveyard, which contains some very interesting old tombs, and forms the last resting place of some worthy and eminent pioneer families of the neighborhood, will well repay a visit. This graveyard is kept up with loving care, and made beautiful periodically by reverent descendants of those who are taking their long rest within its hallowed precincts. Each year an All Saints' Day service, with the celebration of the Holy Communion, is held in the church. The second wife of Bishop Ravenscroft was Miss Sarah Buford. Her body reposes in the churchyard at the rear of the Sanctuary. She died Jan. 15th, 1829. The Bishop, who died in Raleigh, while on his way to Fayetteville, was buried at Christ Church, in that city. The

tombs of William Anderson (died 1833), Alexander Hamilton (died 1833), Robert Anderson (died 1840), William Anderson (died 1840), George Burns (died 1843), all of whom were emigrants from Scotland; the Turner family, the Bullock family, the Burwells, the Hardys, Sneeds, Reads, Jenkins, Robards, and others, all old settlers, have their last resting place in this—God's Acre. Mrs. Frances Poindexter, a lady who in her lifetime was one of the most esteemed members of this estimable and wealthy family, has a fine tomb, erected by loving survivors.

It seems fitting that such a Parish Church as this should not be permitted to fall into oblivion. Hence this brief sketch.



ITEMS

A very beautiful set of brass Eucharistic candlesticks have been presented to the Church of the Heavenly Rest, Middleburg, by Mrs. Joseph Sharples of St. Peter's Parish, Clifton, New Jersey. These candlesticks were imported from England, and have been in the Sharples family for a long time. Hence we feel more than grateful for the gift.

The Sunday School of St. Peter's Stovall, has just presented the Church with a very pretty white hanging for the lectern, which will be used for the first time on Christmas Day.

Services may be expected on the Feast of the Holy Nativity, commonly known as Christmas Day, as follows: 8 a. m., celebration of the Holy Communion, St. Peter's, Stovall; 10 a. m., celebration of the Holy Communion, Holy Trinity, Townsville; 11:30 a. m., celebration of the Holy Communion and Sermon, Church of the Heavenly Rest, Middleburg; 7:30 p. m., Christmas Service and Sermon, Holy Trinity, Townsville. "Merry Christmas and good cheer! But let the day begin with Holy Bread on the Altar spread, and Christians worshipping."

THE PAGEANT OF THE CHURCH

During the recent General Convention in St. Louis, the people of the various churches in and around that city gave a wonderful performance called "The Pageant of the Church". It showed by tableaux and episodes the story of the Church from the day of Pentecost down to the time when Bishop Tuttle worked among the miners and cow boys in the "Wild West". It was held in the Coliseum, an immense building seating 5,000 people, and every seat was full. There were three stages, a large one in the centre and smaller ones at each side, and as fast as the curtain went down on one beautiful scene it rose on another. We wish we could show you pictures of all of them. Of course many of the earlier scenes were part of the history of our mother-Church in England. One of the most beautiful was that of Pope Gregory in the slave market at Rome. You who have studied history will remember that he saw some lovely blue-eyed, golden-haired children for sale, and on asking where they came from was told they were Angles from the island of Britain. "They should be called 'angels' not 'Angles'!", said the good Pope, and he became so interested in them that he sent St. Augustine to Britain. Of course our Church had made its way there already, but it was not well known until St. Augustine went.

After awhile the story shifted to America. First we saw on one side the landing of Sir Francis Drake on the coast of California, with his Chaplain conducting the first Prayer Book Service on this continent, while on the large middle stage was enacted the landing of the colonists at Jamestown. When the curtain went up the Indians were having a war dance. Then Captain John Smith arrived, with his colonists and sailors, and amid the wonderment of the Indians the Rev. Robert Hunt read the prayers of the Church.

We have not space to tell you of all these lovely pictures, but the last one

was so interesting that you will like to hear about it. It showed a group of the old-time miners and cowboys in the West, with Bishop Tuttle, as a young man, talking to them. Some one in the audience led the real Bishop Tuttle up into this group. Though he tried to protest, the people applauded so long and vigorously that the dear old man had to make a speech. He told them in homely words some of his experiences when he first went to be Bishop over Montana, Idaho and Utah, and contrasted them with the wonderful growth that has taken place in one lifetime.

Last of all was the final tableau, when all the characters who had taken part were gathered on the large central stage, together with people from all parts of the world—Chinese, Japanese, Africans — from South America and Mexico and Cuba—typical of the time when all men shall be gathered into the Church Universal. From the midst of this scene the Presiding Bishop gave the benediction to the vast audience. It was a fitting close to a solemn and beautiful occasion. No one who was present could fail to be stirred with new love for our mother, the Church, and with thankfulness for the long life and devoted labors of her Presiding Bishop.—Missionary Magazine of The Young Churchman.



The Christmas celebration of the Holy Communion will be held in St. Luke's Church on the Feast of St. John the Evangelist Wednesday, December 27th.

Since our last issue three Missions have been held. The Rev. Reuben Meredith of Trinity Church, Scotland Neck, was the Missioner at the Church of the Heavenly Rest; the Rev. Isaac Wayne Hughes, Rector of Holy Innocents' Parish, Henderson, held the Mission in St. Peter's, Stovall, and the Rector was the Missioner at St. Luke's. We believe each Mission proved to be of spiritual benefit, and we are very grateful to our brethren of the Clergy for their help.

CHRISTMAS

All this night bright angels sing,
Never was such carolling.
Hark! a voice which loudly cries,
Mortals, mortals, wake and rise.

Lo to gladness

Turns your sadness:

From the earth is ris'n a Sun,
Shines all night though day be done.

Wake, O earth! wake everything!
Wake! and hear the joy I bring;
Wake and joy! for all this night
Heaven and every twinkling light,

All amazing,

Still stand gazing;

Angels, Powers, and all that be,
Wake and joy this Sun to see.

Hail! O Sun! O blessed Light!
Sent into this world by night;
Let Thy Rays and heavenly Powers
Shine in these dark souls of ours,

For most duly

Thou art truly

God and man, we do confess:

Hail! O Sun of Righteousness.

—William Austin, 1630.



CHRISTMASTIDE

The Christmas season the world over is a time of wonderful experience. Cares are forgotten, the burdens and trials of the hour temporarily take flight, the gladness and glory of the Christmastide lightens the weight upon burdened shoulders. Perfectly the child heart enters into the gladness of the day; more profoundly the mature Christian regards and enters into the wonderful glory significant of the day. Holly and mistletoe and evergreen, cessation from routine toil for the holiest of holidays, family gatherings and friendly greetings, sacred chant and holy worship and Sacrament partaken—all acclaim the hold the day has taken on the heart of the world. It is a wonderful day of universal joy. Wherever Christian influence touches the hem of civilization life is better and brighter for the associations and

lessons and promises of this glad day.

The whole air at the first Christmas was tremulous with joy. It was a time for holy song, for inspired paeon, for seraphic song. Let joy still come to our homes and hearts. Christ gives brightness and beauty, gladness and glory, to the whole circle of life and duty. —MacArthur.



THE CHRIST CHILD

Christmas begins with the letter "C", which suggests at once that wonderful gift of GOD—a CHILD. Angelic messengers were directed to go to Bethlehem the first Christmas Eve and worship a child. They obeyed, and found The CHILD. They found more than this—EMMANUEL, GOD with us.

Christmas, therefore, stands pre-eminent as the festival of Childhood.

CHRIST came as a little Child to do away forever with the rule of brute force; He came to rule the world by gentleness, to lift up and to use for the regeneration of sinful men all the sweetest, purest and noblest elements in human nature which had been overlooked by brute force, or by the teaching of philosophy. CHRIST, the CHILD, taught men to reverence the innocence, the beauty and the helplessness of Childhood, and how to become in heart, in mind and ductility of spirit as a little Child.



THE EPIPHANY

The story of the Star and the Magi is one of the most beautiful of all the stories that gather about the birth of the God-Man. But more than this, it holds the very center and core of Christianity, for that Star is symbolic of the leading, not of the Magi only, but of all Gentile nations, to the cradle of the Divine Babe. Year after year, through these twenty centuries, that steadfast Star has been shining, leading men in ever greater numbers to the King, until now we see in some measure the fulfillment of the proph-

cy that "all the ends of the world shall remember themselves and be turned unto the Lord; and all the kingdoms of the nations shall worship before Him".

And if we see not yet all men bowing the knee before that Manger-Throne, is it not a rebuke to us that, after twenty centuries, there are those still "who sit in darkness and in the shadow of death"; and is it not a challenge to us to see to it that upon them also the True Light shall shine? Thus the season of Epiphany, as its successive Sundays unveil more and more the nature of the "Word made Flesh", urges us to the great task of world-conquest for Christ. The prophetic message runs, "I will give Thee for a Light unto the Gentiles, that Thou mayest be My Salvation unto the ends of the earth". God give us grace to strive with all our might to bring to the Christ-Child those for whose adoration He waits.



PRAYER AND PRAISE

Prayer to God presupposes the fact of God as a hearer and answerer of prayer, in such relations with or in such attitude toward the one who prays, as to justify the privilege of prayer. One would have little encouragement to make a personal request of God, unless he felt that God would be entreated by him as a petitioner. Hence prayer, as a mere supplication or intercession, involves an understood relation between him who prays and Him Who is prayed to, that carries with it well-known privileges and duties. A man cannot even ask help of God unless he has hope that God will hear and heed him, because God is God, and because the petitioner stands as he stands before God; for a cry of despair is not in the spirit of prayer.

Prayer as prayer carries with it the duty of praise as praise. He who comes to God with requests that he expects to have answered ought to be grateful that he **can** come thus hope-

fully; and he will naturally give expression to his thankfulness in hearty ascriptions of praise. Asking a favor of one who can give includes an obligation, and so a virtual promise to return thanks if the favor be granted. "Think" and "thank" are radically the same word, and he who fails to thank God for his good gifts fails to think duly of God as their Giver. So again, "Praising" is but another word for "appraising", and he who does not come to God in prayer, with praise for the privilege of praying, fails of showing a right estimate and appreciation of prayer.

When ten lepers came to Jesus with a common petition for their healing, Jesus healed them all; but He was grieved, for their sakes, that only one of them showed his right appraisal of his cure, by returning to give praise for its granting. And the one whose prayer was thus accompanied with praise had a blessing that was not secured to the other nine. Do one in ten of those who now make requests for the day, in their morning prayer, preface those requests with praise that they can thus come to God, or do they return to give thanks in the evening for every specific answer to the petitions of the morning? There can be no spirit of true prayer without the spirit of praise accompanying it.—H. C. Trumbull.



We shall soon find him again whom we have lost; we come a long step nearer to him every day. It is only the imagination and the senses that miss their object; he whom we can no longer see is closer to us than before; we meet him continually in one common center—God. As for me, who was deprived of seeing him for so many years, I talk to him; I open my heart to him; I seem to find him in God, and although I wept bitterly at the news of his death, I cannot feel that I have lost him.—Fenelon.



The fetters of God are the symbols of liberty.—Sunday School Times.

A PRAYER FOR THE NEW YEAR

"The Lord preserve thy going out:
The Lord preserve thy coming in:
His angels guard thee round about,
To keep thy soul from every sin:
And when thy going out is done,
And when thy coming in is o'er;
When in the dear and hallowed place
Thy feet can come and go no more,
The Lord preserve thy going out
From this fair world, from friends
and kin,
While angels standing round about
Sing, God preserve thy coming in."
—Selected.



We are facing the New Year, and its very newness spells opportunity and responsibility for us. The year that is gone has, for good or for ill, passed into God's hands. We will thank Him for its achievements of whatever sort, in the hope that in some little measure we have been faithful and true. We will pray pardon for our failures, our mistakes, our insincerities, in the hope that somehow God will overrule these and lessen their evil effect.

But though the past is beyond our control and cannot be recalled, the present and future are still ours. And as we set our faces to the new dawn, let it be with the prayer that the past may still be useful to us, and out of its long succession of failures and achievements, may speak to us in tones of warning and encouragement, pointing the lessons of experience as a guide for the paths that lie ahead.

In this spirit we can face this New Year bravely and hopefully, and with the resolve that, by God's grace, it will be more to His glory than any year that is past. He has committed His Church to our keeping; He looks to us for its welfare. What will be our answer to this trust? What truth, what faithfulness, what loyalty, will He find in us? In how great measure will His Church be advanced and His dear Name be glorified?

The answer to all this lies ahead

in the New Year, but on us, individually and corporately, that answer depends. As children of God and of the Light, we must not fail, and in the name of the Christ-child, Who gave His life for His Church, let us, one and all, make it our resolve that this year shall be, for us, a glorious and blessed one, acceptable unto Him.—
Rev. W. H. Bliss.



THE PHILOSOPHY OF CHRISTMAS

Rev. Nelson McConomy

The Statement:

To the Christian thinker the central thought of Christmas will always be the Divine and the human; "Immanuel, God with us." Bound up with the day is the Incarnation, God giving Himself to man.

Thus Christmas is the fulfillment, the completion, of man's creation. In Adam God breathed His spirit into man, made him a living soul; in Christ God completed His gift in the fullest measure possible by giving Himself without stint, and through the gift raised man to the highest power.

The Problem:

On the one hand the goal of religion is the indwelling of God in man. Religion finds its strength, its hold on man, in the demand for a vital union with the Divine source of Life. This is the deepest passion of the human heart. No matter how deep a faith we have in an idea, it is bound to fail. Human nature is limited to human relations and can know nothing outside of them.

On the other hand, God is a living God, a Person, loving, energizing, ever seeking the accomplishment of His purpose, the satisfaction of His loving nature.

Thus God is like man, human nature is the reflex of the Divine. Man with his attributes of love, justice, and mercy represents God. Again, man is like God, capable of com-

munion with Him, as one person with another. Hence, man finds Himself to be a partaker of the Divine nature, which is the source of all that is most truly human in his personal activities.

Thus, God and man resemble each other in these attributes as personal beings. All that is now needed is to bring these two persons together; to unify all the elements of the life of man with God; to overcome man's separation from God as a result of sin. All the differences which exist in man and which separate him from God, and which find their expression in man's self-assertion against God, must be harmonized. The reconciling of the man is the reconciling of all things.

This solution of the problem, fundamentally personal, must itself be personal.

And the problem is solved in the Person of Christ, the Logos, in a historic Person, not an idea. God unites Himself with man, and man may if he will, in this Man, become one with God, finding in that fellowship his true life.

The Solution:

Thus the solution of the problem means the conception of a Personality at once divine and human, a life lived under historic conditions; which is at once the life of God in man, and the life of man in and through God. Hence the problem is settled in a personal Christ.

He is the Son of God and therefore, also the son of man. In Christ, God is fully present, through Him fully known, with Him God in one. In Christ human nature is fully realized, both in respect to its complete dependence upon God, and its complete fulfillment of spiritual union with Him. In Christ human nature finds itself raised to its highest perfection, through Him all the barriers that separate man from God are removed.

In this way Christ satisfies the

age-long need of the human spirit, a personal union with God; an ethical fellowship in which God shall fully disclose His character, and impart Himself to man; in which man shall freely open his heart to the voice of God, and find in God his life and development.



THE BONES OF THE CHURCH

Beneath the beautiful soft flesh of the human body lie the strong and rigid bones of the skeleton. These are of many kinds.

Now we find that down underneath the beautiful work of the Church, which is carried on through its many organizations, lie the bones of the Church. Of these are three distinct kinds: wishbones, jawbones and backbones. The **wishbones** are always wishing that the Church would grow; that the societies would do something, and that the Choir would sing; but when do they ever give their time and services? They wish that the Church would be filled at every service, but they seldom ever come to help fill up the Church. They wish that the finances might always be in a prosperous condition, but they contribute little or nothing for this purpose.

The **jawbones** do much talking in the various Church societies, mostly "jawing", however, about everything that is done; finding fault with those who go ahead and do things, and telling with great gusto how much better they could have done it—only "jawing" and nothing more—while they devote very little real energy to pushing things along.

But the tireless workers in every Church, those who assist by their prayers, their presence, their counsel, by their contributions, both at the regular Church services and at the meetings of the various societies of the Church, those are the **backbone** of every flourishing congregation. God bless them!—Selected.

CHRISTMAS MORNING

The angel host that sped last night,
Bearing the wondrous news afar,
Came in their ever-glorious flight
Unto a slumbering little star.

"Awake and sing, O star!" they cried.
"Awake and glorify the morn!
Herald the tidings far and wide—
He that shall lead His flock is
born!"

The little star awoke and sung,
As only stars in rapture may,
And presently where church bells
hung
The joyous tidings found their
way.

"Awake, O bells! 'tis Christmas morn;
Awake and let thy music tell
To all mankind that now is born
What Shepherd loves His lambkins
well!"

They rang the bells as fled the night
O'er dreaming land and drowsing
deep,
And coming with the morning light,
They called my child, to you asleep.

"Awake and sing! 'tis Christmas
morn,
Whereon all earth salutes her King!
In Bethlehem is the Shepherd born.
Awake, O little lamb, and sing!"

So, my dear child, kneel at my feet,
And with those voices from above
Share thou this holy time with me,
The universal hymn of love.
—Eugene Field.

OUR CHRISTMAS WISH

May the peace of the starlit night,
the joy of the angelic throng, the
eager hope of the hastening shep-
herds, the light of the dawning day,
the tender love of the Virgin Mother,
the adoration of the wondering wise
men, possess your heart. May you
be bestowing rather than receiving,

forgetting wrongs, remembering kind-
nesses, healing wounds, lifting bur-
dens, cheering the cheerless, loving
the loveless, cause the world to hear
again the melody of the Divine song
that broke upon the Judean hills the
first Christmas Eve: "Glory to God
in the Highest, and on earth peace,
good will to men."—Walter Calley.

GOD'S CHRISTMAS GIFT TO US

God's Christmas gift to us of His
only begotten Son is meant for our
acceptance in a much more literal
way than many of us realize. He
wants us to take Christ as our sub-
stitute, not in a legal sense merely,
but in literal reality. This means that
Christ in His personal presence will
live our life for us if we will let Him.
As we yield up everything to Him and
die to self, Christ in His own person
will enter the place where self has
been and occupy and fill that place
with Himself, literally, so that for us
then to live is Christ. It is a literal
substitution of the personal Son of
God for ourself. It makes life for me,
my life, as glorious as Christ's life,
as glorious as Christ Himself. That
is the meaning of Christmas. Have
you taken the Gift in all His fullness?
—Southern Churchman.

THOUGHTS ON THINGS ETERNAL

"And this shall be a sign unto you:
ye shall find the babe wrapped in
swaddling clothes, lying in a man-
ger."

Strange is the sign, when I remem-
ber what it was a sign of,—the sign of
"Christ, the Lord"—a sign of the
Very Presence of God with men!

Is it because of the weakness of
our faith and poverty of our under-
standing of God's ways and dealings,
and the incompleteness of our powers
of spiritual apprehension, that Chris-
tian art has rarely dared to represent
the Nativity in accordance with these
words of the angel? They draw for
us a picture of the completest want

and destitution. Not even a garment was ready for the use of the New Born Child, much less a home. There was to be no vision of attending angels; no mysterious light haloing His form; no miracle of star or other physical manifestation, as fond hearts have depicted them for us in succeeding ages. "Babe"—"manger"! That was the sign to the shepherds of the Presence of "Christ, the Lord".

It is because we have not understood the meaning of this sign that we Christian folk are so often surprised at finding the Spirit of God dwelling in what seem to us the most unlikely places;—deep in the hearts of criminals, of outcasts; in homes of bitter poverty; in haunts of vice. Again it is the Bethlehem sign vouchsafed to us. If I would only, like the shepherds, go forth with dauntless faith and earnest love into these and like places, go forth into the Bethlehems of life and search their stables for my Lord, I also, like them, would find Him to my own great blessing, and that of many another.

Have I mourned and protested and prayed over the awful war which is rending Europe with fratricidal strife? Let me not doubt that even here, here in the stable of man's inhumanity to man, here in the stable of human selfishness, I may still find God manifest; that, to those who have ears to hear and eyes to see, He will show Himself, even through the evils.

So the Christmas-tide joy is more than the miracle of God manifest in the flesh; more than the wonder of Humanity taken into God. It is humanity revealed to its own self. And this revelation gives birth to that triumphant and exultant optimism which sees hope in and promise for every man, however mean or low, because I have learned that there is no place nor heart which is too poor or weak for the Presence of God; no place where He will not and does not enter and dwell, if only it will open to Him

And so I come to realize the great-

ness of the Love of God when I find of how little account He is ready to make Himself that He may fit Himself for me and my conditions; how He is ready to dwell even in the stable of my life, if thereby He may gain some part of myself and of my love. The infinite littleness of God is even more wonderful and far more love-compelling than His infinite greatness.

This, too, is the Bethlehem lesson.



THE VALUE OF A PLAN

Every Christian life needs a plan—steady, well-kept, good all the year round—to give direction to all Christian efforts. Without a plan, we become fitful, zealous at one time, cold at another. Satan cannot conquer a Christian life that has a plan to live by. Our circumstances in life are very different, and by necessity the plans will be modified thereby; still, each one should realize the value of system, and arrange a method which accords with our vocation.

If you **plan** to go to Church each Sunday you will be there more regularly than if you leave it to be decided from time to time. Whatever you resolve to do will sometimes be difficult to perform, and you have saved your resolution if you can meet the difficulty with the response: "That's my plan," and follow it out. If we could read the records of human life we would find that we have many times fallen into bad habits, neglected our duties, yielded to temptation, broken our good resolutions, simply because our Christian life was a kind of a hap-hazard, go-as-you-feel sort of thing, and lacked a well-kept **plan**.



O give us strength to face our day
With courage, as Thy sons of old,
To lift our voice in prophecies
Against the gods of stone and gold;
Give us to see and understand
The heart of man, and to forgive;
Give us the faith to touch Thy hand;
Amen.

NATIVITY

By the Rev. Louis Tucker
Abraham of old
Nearby Bethlehem
Built a tower of stones
Roughly hewing them,

David played therein,
Then grew king, and there
Built in Bethlehem
A great castle fair.

Tower and castle old
Were in ruins laid:
Of the castle vault
Was a stable made;

And the tower served
For a fold, to keep
Shepherds and a flock
Of the Temple sheep.

Abraham's gray tower,
David's town, God's sheep
On a starry night
Once lay fast asleep;

When an angel sent
With a message found
Shepherds there awake,
Lying on the ground.

So he told it there,
Standing over them.
They, when he was gone,
Went to Bethlehem,

To the stable-vault
David built, where they
(Safe asleep and warm)
Knew the oxen lay.

There they found a man
And a woman fair
Bending o'er a babe
In the manger there.

Just a baby small
In a stable born.
Though the angel hosts
Heralded that morn,

Though God's Saints of old
Prayed to see that birth,

Though that little Child
Has changed all the earth,

In a stable old
Without anything
But a poor man's love—
Thus was born the King.



A GREAT BODY

The Anglican Communion is emphatically the Church of the English speaking race, for it includes:

The Church of England, with its sixty-three Bishops and 33,000 other Clergymen.

The Church of Ireland, with its thirteen Bishops and 2,200 other Clergymen.

The Episcopal Church of Scotland, with its eight Bishops and 400 other Clergy.

The Protestant Episcopal Church of the United States of America, with its ninety Bishops and nearly 6,000 other Clergy.

The Episcopal Church in Canada, New Foundland and West Indies, etc., with its thirty-one Bishops and 1,700 other Clergy.

The Episcopal Church in Asia, with its nineteen Bishops and 1,000 other Clergy.

The Episcopal Church in Africa, with its twenty-two Bishops and 600 other Clergy.

The Episcopal Church in Australia, with its twenty-four Bishops and 400 other Clergy.

Bishops resigned, thirty.

Making a total in round numbers of 305 Bishops and 44,500 other Clergy.

The total number of communicants of this great Anglican Communion, of which each communicant in this Diocese counts one, is considerably over 30,000,000, while the number of baptized individuals is no doubt considerably more than 90,000,000.

It is, therefore, true that the great Anglican Communion, of which we are a part, is emphatically the Church of the English speaking race.—Delaware Churchman.

The Messenger

**"Earnestly contend for the Faith once
for all delivered unto the Saints."**

Published in the Interest of

ST. PETER'S CHURCH

Stovall, N. C.

CHURCH OF THE HEAVENLY REST

Middleburg, N. C.

ST. LUKE'S CHURCH

Mecklenburg C., Va.

HOLY TRINITY CHURCH

Townsville, N. C.

ST. JOHN'S CHURCH

Williamsboro, N. C.

REV. LEWIS N. TAYLOR, Editor

Telephone: Oxford T-9-5-R.

ITEMS

The pews in Holy Trinity Church have just received two coats of hard oil. The interior of the church looks a great deal better. Something must be done to the windows in the near future—the light is entirely too strong. Unless this can be remedied, some of our furniture will be damaged. Suggestions will be gladly received.

We are happy to publish news like this: The Churches of this field heard the appeal of the suffering Christians in Armenia and Syria, and they gave over fifty-six dollars to the fund for the alleviation of their sufferings. Nor did our people forget needy ones at home. The Thanksgiving Day offerings always are sent to the orphans at our Church Orphanage—the Thompson Orphanage, Charlotte. The Church of the Heavenly Rest sent them a box of clothing and canned goods; the Sunday School of that Church sent \$1.75, and the communicants of the Church added \$11.25, making a total of \$13. Holy Trinity, Townsville, despite the many appeals made lately, made up an offering of \$13, and St. Luke's, Mecklenburg County, Va., who always respond nobly to all appeals, gave us an offering of \$8.22. Thus we had \$34.22 to send. St. Peter's, Stovall, will send their offering next month.

Services will be held (D. V.) in St. Peter's Church, Stovall, as heretofore announced, and also on the fifth Sunday in December, at 7:30 p. m. At this time an offering will be received for the Thompson Orphanage.

The Christmas Tree for the children of Holy Trinity Sunday School will be placed in the Townsville High School on Thursday night, December 28th, 1916. The public is most cordially invited. On the same night, at the same place, the ladies of the Parish Aid Society will have a lot of nice oysters to tempt the appetite of those present. Come and help Santa Claus to make the occasion a happy one.

The Rectory proposition is continuing to interest the communicants who attend Holy Trinity Church. Just at present we have funds on hand amounting to over four hundred dollars. Another hundred has been promised. One kind friend has promised to give the lumber for the roof, another has promised to give all the doors, and two others have said they would furnish the timber necessary for the framing. This, in addition to the funds we have, and those promised, will amount to almost a thousand dollars. We shall need at least fifteen hundred. Several of our communicants have not contributed to this fund at this writing. Please give what you can, as soon as you can, in order that work may begin at once. The Building Committee has decided on a lot, and plans for the building are being considered. The timber is to be sawed within the next ten days at Mr. S. R. Adams' mill.

The ladies of the Parish Aid Society and Woman's Auxiliary of the Church of the Heavenly Rest are, as usual, hard at work. This time they are busy getting ready for the Annual Bazaar.

Our good folks of Holy Trinity had their hearts gladdened recently when the announcement of the gift of a pipe organ was made. St. Stephen's Church, Oxford, has just placed an order for a large Austin organ, and at a called meeting of the congregation the old

organ was given to Holy Trinity. We feel very, very appreciative to the people of St. Stephen's; and we hope they will come to our Church and see and hear the organ in use. This is a gift of which we are proud.

Wanted—A bell for St. Peter's Church.

Wanted—A Bishop's chair for Holy Trinity Church.

Wanted—A font and a hymn tablet for St. Luke's Church.

Wanted—A large cedar cross for the roof of the Church of the Heavenly Rest.

Wanted—An Altar cross for St. John's Church.

The usual fifth Sunday service will be held at St. John's Church. The Holy Communion will be celebrated and a sermon preached.

Recent offerings for the Missionary work of the Church made since our last issue include \$15 from St. Luke's Church, \$6 from the Church of the Heavenly Rest and \$2.60 from St. John's.

Among the things done at the recent General Convention of the Church, held at St. Louis, is included permission to use a new hymnal, in which there are a number of carols for Christmas and other festivals. They decided to send three men, Bishop Francis of the Diocese of Indianapolis; Father Officer, of the Order of the Holy Cross, and Dr. Dillard, to visit our Mission in Liberia, Africa, and they asked them to go up the Congo river into the heart of Africa—the Sudan—and find out whether we are to have a mission there. They accepted the resignations of Bishop Osborne of Springfield and Bishop Johnston of West Texas, who retired on account of age, and elected two new Missionary Bishops, the Rev. Dr. Hugh Burleson, of the Board of Missions, to be Bishop of South Dakota, and the Rev. Mr. Touret, of Colorado Springs, to be Bishop of Western Colorado. Plans were laid by which the Panama Canal Zone might become a Missionary District. Bishop Lloyd, for-

merly of Virginia, was re-elected President of the Board of Missions, and all the old Board was re-elected again. The General Convention will meet in 1919 in Detroit.

At the meeting of the Convention a great deal of money was received for the Missionary work of the Church. The Woman's Auxiliary gave a United Offering of \$352,147.04—\$46,000 more than the offering of three years ago. In addition, over \$100,000 was given and pledged for different Missionary purposes. The Convention passed a vote of thanks to the Sunday Schools of the Church for the splendid Lenten Offering.

The Priest-in-Charge will be very glad to arrange private Communions at any time, particularly during Christmas-tide, for those who cannot attend the public services.

The following letter was received by one of our communicants recently: "Dear Miss Alline:

"I see from the booklet you sent me that \$20 is needed to get your Church out of debt (Holy Trinity Church). Tell them this is from a chap who was raised in Townsville, and possibly, as a boy, played on the ground where the church now stands.

"J. R. ESTES,
"Birmingham, Ala."

A check for \$20 was enclosed. The Church is within two or three dollars of being free from debt, and we are planning to have the consecration when the Bishop makes his visitation in January.



The Rector asked him, "Why don't you ride on the train, Doctor?" He modestly replied, "I walk and save the fare and add it to my offering to Almighty God." What a splendid example for a Christian soldier! One who has served the Master all the days of his life. When you are tempted to neglect your duty in worshipping God in His Holy Temple, will you not look to this example which God has placed among us?

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IMPORTANT NOTICE



Effective October, 1916, the Morning Services at St. Luke's and Holy Trinity will begin at 11:15, instead of 11:30, and the Evening Services at all Churches in this field will begin at 8 o'clock.

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